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The republics of Santo Domingo—San Domingo and Haiti (the “Black Republic”)—are of peculiar interest to students of institutions; they are described at some length, and the striking episodes in the history of the island are recorded summarily in such manner as to show the course of a forced institutional development through the several normal stages up to an apparently premature enlightenment—a government of primitive people, by primitive people, for primitive people. The author’s impressions of the Black Republic are more favorable than those of some other travelers; he does not hesitate to express the apparently just opinion that it represents “the most advanced negro government in the world” (p. 288); and he finds fair indications of intelligent progress giving promise of future order and continued development.

Much of Mr Hill’s thirty-seventh chapter is devoted to a general discussion of obiism, or witchcraft, in which he acknowledges assistance from Mr W. W. Newell. He traces certain phases of belief found in the West Indies, and also in southern United States, to European contact, pointing out that the voodoo or voodoo (corrupted to “hoodoo” north of Mason and Dixon’s line) is more correctly rendered vaudoux, a term derived from the province of Vaudois and the sect known as Waldenses.

The volume is in every respect a most attractive specimen of book-making. It is an important contribution to American literature of the substantial sort.

W J MCGEE.

Der Ursprung der Afrikanischen Kulturen. VON L. FROBENIUS. (*Der Ursprung der Kultur*, erster Band.) Berlin: Verlag von Gebrüder Borntraeger. 1898. 8°, xxxi, 368 pp., 9 pl., 225 figures, 26 charts.

This is the first instalment of an extensive work on the “origin of culture” (*Ursprung der Kultur*) in all parts of the globe, and even a cursory inspection impresses one with the comprehensiveness of its scope. In examining this part of the work, which is devoted to the African aborigines, one is impressed by the completeness with which the results of recent exploration have been gathered and digested, and the familiarity of the author with the rich collections of African objects in European museums. In the opinion of Dr Frobenius, a study of the beginnings and the gradual development of the elements of African culture, and the observance of their equivalents or similarities in other countries, will go far toward revealing the political, social, cultural, and religious history of the people. He defines culture as by no means identical with civilization, but as the first step in the elevation of a brutish people toward a higher plane, while civilization is an aggregation of cultural elements in one people. Those who attempt to trace

the historic origin of a nation may expect to find its most ancient vestiges in its objects of manufacture—the style and forms of its weapons, its hunting, fishing, and domestic implements, works of defense, dwellings, and the like. Especially in Africa, where relics of a pre-historic epoch are almost absolutely wanting, the above articles alone, when subjected to comparative study, disclose primeval conditions.

It is the conviction of Dr Frobenius that close study of the implements, dwellings, etc., of a people discloses the transmission or adoption of the styles perceptible in them, and thereby also the migrations of the tribes or nations themselves; and by combining all the data available, the author believes it possible that all African migrations can be narrowed down to two great continental currents with a single intermediate current connecting the two. The migrations of the first current extend back and forth between Senegambia and the upper Nile in about 12° north latitude, those of the second current between the Congo headwaters and the upper tributaries of Oranje river in Cape Colony. The single intermediate current connects the eastern end of the northern current with the lake country on the headwaters of the Nile; but the territory of the middle and lower Congo, and the Hottentot or Nama country, were never subjected to direct migratory influence. But Frobenius traces influence of the people of southwestern Asia in the tribes south of the Somali countries, and presents reasons for an apparent Malayo-Nigritian style in the arts of a portion of southern Africa.

The author's conclusions regarding the migrations are based partly on fact, and, he confesses, partly on theory only; nevertheless they approach certainty, because their occurrence is substantiated by the condition of the linguistic stocks of the interior. The oldest linguistic families are still found in their earliest habitat, never having been displaced by others—for example, the stocks of the Soudan and the Hottentot family,—whereas people speaking the Bantu dialects, who now cover an enormous territory, were scattered by the intrusions of the Zulus and other tribes. In fact, the name Bantu does not designate "a race" of African men, though often mistaken to mean this; it means only a family of dialects which originally belonged to the second or north-and-south current of migratory tribes. Lately a Bantu dialect, that of the Ashingini, has been discovered as far north as 11° north latitude.

The African aborigines live mainly by agricultural and pastoral pursuits, and in some districts the stock-raising peoples hold the tillers of the soil in subjection. Those who live solely by hunting are limited to the Bushman or Sān race. Slavery, the result of the hostile inter-

course of tribes which have been carried along by the above-mentioned currents of migration, is almost general. In the arts and manufactures the negro is assiduous, but he lacks originality in creating new forms or types. Inventiveness is not his specialty, and art in our sense of the term is unknown to him. The more primitive man is, the less he distinguishes, in legend and story, between man and animal, or between these and certain inanimate objects, as the celestial bodies. In his myths the sun, the moon, and animals are personified, being endowed, equally with himself, with speech, mind, and shade or soul. A highly developed animism pervades all his mythology, and sorcery supplies the means of explaining mysterious natural phenomena.

The principal portion of Dr Frobenius' first volume is devoted to a description of certain classes of implements and artifacts, their genesis, history, uses, and areas of distribution. The numerous illustrations disclose many interesting details. In the north, shields are of leather; in the west they are of wood and cane; in the south, of hide; and they vary greatly in shape according to the locality. Lances, darts, and javelins are found wherever shields are in use, but where bows are commonly employed shields disappear altogether. In the north the bows are covered with leather, and their forms indicate Asiatic origin. Knives, daggers, and swords are due to a thrifty iron and steel industry which has been in vogue from an early epoch; asymmetric knives are frequently met with, the handles being of the most varied shapes.

Dr Frobenius presents a large body of information concerning other instruments and implements used by the native tribes, many of which are illustrated. With the multifarious forms of war-clubs and tomahawk-axes of hardwood and metal, throwing-clubs or boomerangs are treated, and also throwing-knives with one or several points or blades, some of which must have evolved from spearheads. Arrows are shown to have either flat or spiked points, as have the spears and darts. The native stringed musical instruments are numerous; drums and bullroarers of wood are also prominent, and communication by means of drum-signals, so familiar to many travelers, is noted. Buildings are erected of various materials, and are either hemispherical or conical, though the earthen houses form a class by themselves. The vases and smoking utensils show great diversity, as do also the sculptured objects, especially the statues and temples dedicated to gods and goddesses.

Of the colored charts accompanying Dr Frobenius' memoir, five of them illustrate the distribution of shields according to the material used in their manufacture; another chart illustrates the range of materials from which garments are made, such as skins, cotton, palm-fiber,

and bark ; others exhibit the distribution of the bow within the area of the Congo basin, the Malayo-Nigritian style of dwellings, masks, clothing, tattooing, stringed-instruments, wooden drums, sirimbas, and knives. The author distinguishes seven distinct types of architecture south of Niger river, and their distribution is shown on one of the charts. Still another chart illustrates the range of banana and millet culture, as well as of pastoral life.

When a few more works of this character have been presented, much light will have been shed on the ethnography of the Dark Continent.

A. S. GATSCHET.

Truth and Error or The Science of Intellection. By J. W. POWELL.
Chicago: The Open Court Publishing Company. 1898. 12°, 428 pp.

This is a book of great and vigorous originality. The work of a special investigator in several branches of science (in two of which he has attained eminence) and a sympathetic student of the other branches, its foundation is broad and strong, and its author's warrant for putting it forth as an epistemology would seem to be ample. It is not primarily anthropologic, save in that it recognizes throughout the psychic factor which enters every sound system of interpreting nature ; yet it is designed to serve as a basis for the classification of anthropology as well as the other sciences. Traversing the sphere of human knowledge as it does, condensed by years of synthesis as it has been, and written for the physicist and naturalist and metaphysician as it was, the book is not easily summarized ; but three of its features may be noted briefly : 1. Throughout the author attempts to interpret nature from its manifestations in the human mind, and to interpret the mind as the most delicate and complex product of the endless interactions of nature—*i. e.*, the author sees mind as the reflection of nature, and seeks to interpret each in terms of the other. 2. Accepting the current scientific doctrine of the conservation of energy, the author extends and modifies the current form of the law so far as to recognize the persistence of energy in the particle and in the form of motion ever-changing in direction, but constant in quantity. 3. Accepting the results of modern researches in psychology, the author out-passes some of his contemporaries by recognizing consciousness (or rather the potentiality of consciousness, as this term is commonly used) as one of the primary attributes of the ultimate particle ; the potential consciousness becoming effective with organization, and culminating in effectiveness only in the most highly developed organs of the highest organisms. Most